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ABSTRACT

This manual provides a basic understanding of cultural differences that teachers are likely to encounter among exceptional children in their classrooms. The manual aims to create an atmosphere where children respect individual differences in themselves and in others. Several cultures are introduced, including Arabic Lebanese, Hispanic, Native American, Chinese, Japanese, Korean, and Vietnamese. For each group, cultural information is provided, including a description of family life; religion; language and communication; education and learning; customs, rituals, and special observations; important dates; and information about foods, games, songs, toys, etc. The manual concludes with a "Teacher's Checklist" and an "Administrator's Checklist" which evaluate knowledge of and sensitivity to diverse cultural backgrounds. (JDD)

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Culture in the Classroom

A cultural enlightenment manual for educators

Laura Loridas

Michigan Department of Education
Wayne County Intermediate School District

EC 212137

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INTRODUCTION

Education, Parent Training and In-services provided to culturally diverse families of exceptional children depends on the commitment and interest of school personnel. This manual was researched and written for the teacher who, despite a heavy work load, is looking for insight and a basic understanding of cultural differences within her classroom. The original intent was to acquire information relative to several different ethnic groups identified by the Michigan Department of Education: Native Americans, Arabic, Hispanic and Asian Americans. Specifically, there was a desire to learn how these specific communities dealt with members who had disabilities, with a particular focus on children. It was hoped that this understanding would break down some of the barriers of participation among parents in the special education process. What the author discovered was that the parents interviewed were reluctant to discuss this aspect of their culture. Rather, they desired to discuss their ethnic background as a whole.

It is necessary to understand that cultural differences are very well established in children by ages 5 and 6 and that a child's home environment is his/her primary source of social and emotional growth. The American classroom, unlike the home, has successfully weathered a variety of changes in the educational climate. The bottom line is that children do not change, cultures will not change so it is the teacher who ultimately creates an atmosphere for all children who desperately desire to respect individual differences in themselves and others. To successfully meet this challenge, professionals must develop or widen their sensitivity to nonverbal and verbal cross-communication. As societies continue to be more mobile, and as demographics indicate, the likelihood for cross-cultural contact and communication will become more frequent in our educational settings. (Yocabacci-Tam Volta Review 1987)

Through vast inquiries, interviews and information acquired, it is evident that parents of all cultures and nationalities have the same needs and desires as that of the so called "middle class all American family". However, it is the intent of this booklet to introduce educators to several cultures to acquire the "homegrown sensitivity" which is fostered in millions of homes across Michigan.

Some basic generalizations of Parents gained through information gathered in this project:

1) Most parents want to be involved in their child's education.

2) Parents are <u>not</u> a homogeneous group.

3) Time is a precious commodity for parents.

4) Parental burnout is a problem with the older handicapped child.

5) All parents want the best for their children.

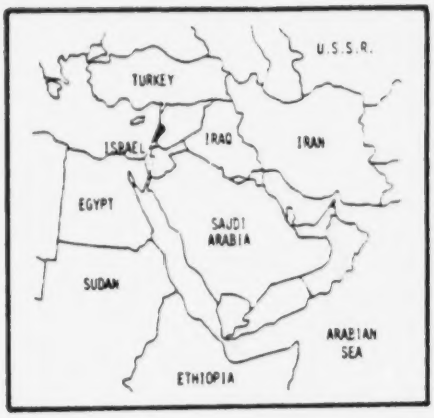
6) Parents want to be treated as equals with no class or cultural distinction.

Parents have a wealth of knowledge that can be invaluable in the learning process and they can make significant contributions if given the chance.

P.L. 94-142 (The Education for All Handicapped Children Act) is a promise to all handicapped children. It should also be a partnership for all parents of those children -- regardless of race, color, culture or creed!

This cultural awareness booklet is produced through a P.L. 94-142 State Initiated Parent Training Grant awarded to Wayne County Intermediate School District by the Michigan State Board of Education and designed to assist educators in contacting and communicating with members of various ethnic communities. The opinions expressed herein do not necessarily reflect the position or policy of the Michigan State Board of Education or the U.S. Department of Education, and no endorsement is inferred.

Republic of
Lebanon



ARABIC - LEBANON

Family Life

Lebanese families tend to be strong and close knit. The family is made up of all relatives (the extended family) who share in each others joys and sorrows.

The Arab child must show obedience to parental demands. Discipline in the family is strict and children are expected to show respect, obedience and loyalty to the extended family. Obedience to the father is not only essential during the early years but is considered a life long commitment. If the father is deceased, the uncle or eldest male child will take his place in the family.

The parents still arrange many marriages, but when the son/daughter chooses his/her own spouse, family investigations are thorough to ensure proper family background. Many Arab individuals still follow the practice of going to the "old country" to choose a bride. This is based on the assumption that females brought up there have a better reputation than one brought up here. A persons reputation and dignity must be guarded against vulnerability to external criticism as judged by the evaluative standards of other people. The Arabic culture has been characterized as a shame culture as it demands conformity to the group without question. If a family member disgraces himself the entire extended family experiences shame. An example of this would be that an Arabic individual who speaks his mind and openly criticizes others would be described as rude lacking the art of politeness.

Another example would be the parents who are notified that their child is misbehaving in school - the entire family would be shamed. Fortunately this cultural group has an excellent support system (extended family) that shares the burden of the shame and guilt.

Religion

The Lebanese society is based on religion and has been a major force in shaping values and social relations within the family structure and the community as a whole. The official estimate claims that 55% of the people are Christian and 44% Muslim and Druze. However it is thought that the Muslims now constitute a majority. The largest Christian church is the Maronite Church. (Eastern Rite) The two Islamic groups are the Sunni (the religion of most Arabs) and the Shiite (the religion of most Iranians). There is also a small Jewish minority.

Language and Communication

Arabic is the official language and is spoken by all. Many educated people speak English or French. The Armenian minority also speaks Armenian and some of them also speak Turkish. Multilingualism is common with some people speaking three or four languages well.

The Arabic alphabet contains 28 letters; 25 are consonants and 3 are long vowels: aa (as in the English SAD), ii (as in the English WEED), and uu (as in the English moon). There is no system of capital vs. small letters. Letters are written in their same respective sizes and the same connected manner.

Arab students learning English experience two major types of interference, 1) stress pronunciation patterns; 2) grammatical structures. It should be noted at this point that due to their fear that the child might drift away from his Arabic cultural background, some parents do not encourage their children to communicate in English at home, particularly in early years. In the majority of the cases researched, the Arabic speaking children interact linguistically in two almost exclusively separate environments, the formal educational setting where English is required and the family or ethnic group setting where the use of the native language or even the native dialect dominates.

Education and Learning

Approximately 75% of Arabic people are literate and bilingual. Parents realize that in order for their children to succeed, a college education is the primary goal for their children (especially male) in the United States. Unlike life in Lebanon, people believe it is easier to rise above an educational and social class of one's parents in the United States.

The children are taught to respect teachers. In many instances when a child comes to the United States he will not have the parental support of reinforcing the English language at home. School is separated from the home where Arabic is the primary language. Many parents are not fluent in the English language and consequently do not get involved in the educational system.

The major problem children face when placed in an American school deals with conflicting values and expectations of the two cultures. For example boys and girls are separated in Lebanon. Dating is not permitted and it is suggested that boys and girls have separate gym classes. Seating arrangements in the classroom should be taken into consideration to make the Arabic child feel comfortable. In the Arabic culture the sexes are not allowed to mingle at an early age.

In the paper "The Cultural Background of Arabic-speaking Children in the Public School System in the United States", author Muhammad A. Shuraydi has presented the following recommendations to teachers:

a) The behavior of Arabic-speaking children in public school settings is the product of a myriad of interacting variables related to the children's ethnocultural background and the demands of the host society. One should under no condition unquestionably or unconditionally generalize by attributing the difficulties of these children to their cultural background or their incapacity to respond to the challenges of the new environment.

b) Due to the contradictory expectations that these children have to cope with, the teacher should have a high degree of patience, tolerance, and commitment in attempting to understand their difficulties. This places an additional responsibility on the teacher to go beyond his/her traditional role of transmitting knowledge or educational skills to being a partner in

sharing the students' problems and assisting them in handling these problems.

c) Teachers should acquaint themselves with the distorted images of Arabs and Arab culture that are projected by the mass media of communication and the school of thought known as "orientalism." The recognition of this distortion necessitates:

1) The presentation of new supplementary material, which is relatively balanced and unbiased or impartial towards the Arab culture, in the curricula and educational programs of public school systems.

2) The provision of guidance or counseling personnel who are adequately familiar with the Arab culture and who can function as a link between the family of the Arabic-speaking child and the school.

Customs, Rituals, Special Observations

"Yes" is signified by a nod; "no" is signified by an upward movement of the head or raised eyebrows, sometimes accompanied by a clicking sound made by the tongue. Gesturing to someone to come with your hands (the palm facing down and the fingers waved) is acceptable. Objects should not be handed to another to hold, as this may imply a servant status. Showing the palm with the fingers up is usually a sign of negation. A closed fist should never be waved in the air. The soles of the shoes should always be directed toward the earth and never toward another person, as this can be very offensive.

Important Dates

National, Muslim, and Christian holidays are celebrated. National holidays include Labor Day (May 1), and Independence Day (November 22). Ramadan is the biggest Muslim holiday, a month of fasting by day and feasting at night. Christians celebrate Easter, Christmas, and other holy days.

FOR KIDS SAKE

THE ARABIC ALPHABET

Arabic is read from right to left

ا	ب	ت	ث	ج
ح	خ	د	ذ	ر
ز	س	ش	ص	ض
ط	ظ	ع	غ	ف
ق	ك	ل	م	ن
ه	و	لا	ي	

ARABIC NUMBERS

Today we use numbers known as Arabic numerals. Over the centuries the Arabs have started to use a different style for their numbers:

١٠	٩	٨	٧	٦	٥	٤	٣	٢	١
10	9	8	7	6	5	4	3	2	1

VOCABULARY

School — *Med-ressa*
How are you? — *Keef-Halek*
Fine — *Bahee*
Thank you — *Shook-ran*
Goodbye (Literal translation: Peace be with you) — *Ma-ai Saalama*

FOR KIDS SAKE

RECIPE

HUMMOS TAHINI

Hummos Tahini is a dip. Flat Syrian bread is used to scoop the dip.
Here is a recipe for preparing this dip.

INGREDIENTS

1 20 ounce can of chick peas (the Progresso brand is recommended)
1 - 2 cloves of garlic
1 1/2 lemons (use 2 lemons for a more lemony taste)
1/4 teaspoon salt (add more to taste)
4 - 5 tablespoons of tahini (a sesame seed oil, it can be found in a Middle Eastern store and some supermarkets) - mix well before using olive oil

PREPARATION

Drain chick peas and keep drained juice in a bowl.
Put chick peas in a blender.
Crush garlic cloves in salt in a bowl.
Squeeze lemon, then add juice to garlic cloves.
Empty the liquid in the blender.
Add 4 tablespoons sesame seed oil.
Mix the ingredients with a spoon, then use puree button to blend.
If the mixture is thick, add chick pea juice to thin.

The consistency of the finished dip should be close to that of mashed potatoes.

TO SERVE

Spoon in a flat dish and spread. Pour 2-3 tablespoons of olive oil on top.
The dish is ready to eat. Break small pieces of Syrian bread and scoop the dip. This is eaten Arab style; everyone dips from a common dish.

FOR KIDS SAKE

ARABIC PHRASES

ENGLISH	ENGLISH PRONUNCIATION OF ARABIC
Hi	mar-hub-ah
What is your name?	shew iz-muk (male)
What is your name?	shew iz-mek (female)
Where are you from?	mi-nane in-tay (male)
Where are you from?	mi-nane in -tee (female)
Is this your brother?	ha-dah ak-hook (male)
Is this your sister?	ha-dee ook-tack (male)
Is this your brother?	ha-dah ak-hookey (female)
Is this your sister?	ha-dee ook-tek (female)
Slow down	shwah-ee shwah-ee
Sit down	ij-less (male)
Sit down	ij-less-see (female)
Stand up	wah-ef (male)
Stand up	wah-fee (female)
Come here	ta-ah-el (male)
Come here	ta-ah-el-ee (female)
Go	im-she
Thank you	shew-kran
You are my friend	in-tay rif-ee-ee (male)
You are my friend	in-tee rif-ee-tee (female)
Tomorrow is a holiday	book-rah oot-layt
Let's go (hurry up)	yah-lah
That's enough	bik-fee
No, thank you, I don't want (any)	leh shook-run meh breed

COLORS

ENGLISH	ENGLISH PRONUNCIATION OF ARABIC
black	ess-wahd
white	ub-yud
yellow	us-far
green	ach-dar
blue	ahz-rah
red	ah-mar
brown	bin-nee
gray	sek-ah-nee

CLASSROOM OBJECTS

ENGLISH	ENGLISH PRONUNCIATION OF ARABIC
table	towel-ah
door	behb
chair	koor-see
board	low (h) or sub boo-rah
paper	wahr-ah
teacher	oo-staz male
teacher	oo-staz-ee female
window	shewb-back
playdough	melt-ee-ney
basket	sell-ey
school	med-dress-ey
toys	loo-ahb
toy	loo-ah-bay
sand	rah-mel
water	mah-ee
bathroom (restroom)	hah-mam

NUMBERS

ENGLISH	ENGLISH PRONUNCIATION OF ARABIC
one	wah-hed
two	it-nane
three	tah-let-tay
four	ah-roo-bah
five	kahm-see
six	sit-tay
seven	sab-ah
eight	tah-men-yee
nine	tiss-ah
ten	ah-shah-rah

Mexico
(United Mexican States)

HISPANIC

Family Life

Hispanic people tend to have large families (4.9 people) and family unity is very important as it represents an informal support system. Family responsibility often supersedes all other responsibilities. Educators should be aware of this as children often act as translators and interpreters and may have to provide transportation helping in family problems. A Hispanic family will always try to solve a problem within in family first. The family unit is extended - it is not uncommon to find several generations living in the same household.

The father is the central figure of authority with the first born son following close in taking responsibility for the family. The father is mainly concerned with his occupation and general family welfare. The mother assumes the traditional supportive role of wife and is in charge of running the household. It is also a mother's responsibility to be involved with a child's education. But is should be noted that Hispanics view teachers in high esteem and it is extremely difficult for parents (especially mothers) to disagree or question a teacher, (even if such a situation should arise).

Sons and daughters are sometimes treated differently in the family structure. Usually the son has more independence and freedom than the daughter. It is also not unusual for the son to take care of his "sisters" when trouble arises even if he is younger than the girls. The male child is bred to take care of the females in the family.

Children born with handicapping conditions are taken care of by the family and are rarely institutionalized. It is not uncommon for a grandmother to take responsibility for the child. Hispanics turn to religion when faced with disabilities in the family. "God's will" is not an uncommon way to face the future.

Cooperation, cultural solidarity and pride are the key words in the extended family and is evident in every phase of the Hispanic culture.

Religion

Most Hispanics profess Catholicism. (97%) The Catholic Church is very much a part of the culture, attitudes and history of the Spanish speaking population. There is also a small minority of other Christian sects.

Language and Communication

The official language of the Hispanic culture is Spanish. It should be recognized that Spanish is spoken over a wide geographic area and variations of the language exist, although variations are mutually understandable.

The Spanish speaking child faces many problems in the learning of English. Besides linguistic difficulties, culture and neighborhood environment promote

Spanish speaking instead of English which is utilized in schools and businesses.

Linguistic Considerations:

1. There is a lack of strong pronunciation of, or omission of, final /t/, /m/, /n/, /d/, /k/, /b/. These sounds do not usually occur in the final position in Spanish. In Spanish, most words end in vowels.

2. There is a lack of strong pronunciation of, or omission of, final consonant clusters /st/, /mp/, and /rt/. These do not occur in Spanish.

3. /Z/ as in zoo is pronounced /s/ as in Sue - /z/ in Spanish.

4. /Ch/ is often pronounced /sh/; /sh/ is often pronounced as /ch/. There is a /ch/ in Spanish, but it is not as strong as the English /ch/. Many children confuse the two (over compensation).

5. /Th/ is often pronounced as /t/ or as /d/ at the beginning or end of words because there is no /th/ in Spanish.

6. /B/ and /v/ are not easily discriminated and may sound very similar.

7. /Y/ as in you and yes is often pronounced more as the /j/ in jet. There is no /j/ sound in Spanish and the /y/ in Spanish is closer to our /j/ and vice versa.

8. English /s/ blends /sc/, /sp/, /st/, and /sw/ are pronounced with short e sound preceding the blend because this is the way they occur in Spanish.

9. Frequently /s/ is left off the third person singular of verbs - "He walk."

10. Frequently the past tense ed is inflected; often it is not heard by children and therefore is left off.

11. Frequently ing is left off the progressive forms of verbs.

12. There is frequent regularization of irregular forms - has for have, goed for went, mans for men, chiliens for children.

13. Short i as in sit is pronounced as seet or seat. There is no short i sound in Spanish. This seems to be the most difficult vowel sound in English for Spanish-speaking children.

14. Other vowels are pronounced using the Spanish sound system.

15. Intonation of sentences may be different. For example, not going down as much with the voice at the end of a declarative sentence or not going up as much at the end of a question. This rhythm is unnatural to a native Spanish speaker.

16. In Spanish, all syllables receive equal stress. Therefore, a second language reader may pronounce all syllables with equal stress that may result in some unnatural pronunciations.

Education and Learning

Historically, persons of Spanish origin have a lower level of educational attainment than most groups in the population. Trade and vocational schools are popular and parents urge children to attain high school educations. It is understood in the Hispanic culture that a good education is the key to success and college educated Hispanics are revered among the population.

Educators should be aware of the major barriers that prevent many Hispanic families from being major visible forces in their child's education. Several studies indicated that the major barriers identified as preventing parents from participating in their children's special education programs (IEPC, conferences, etc.) were transportation problems, work, time conflicts, child care concerns and language barriers. Although these problems exist, parents trust school professionals to make proper educational decisions and goals for their children.

Classroom Suggestions:

1. Consider the Hispanic child's knowledge of Spanish an asset, not a liability. It represents the ability to function in two languages rather than only one.

2. Use demonstrations and a variety of nonprint materials in learning centers to help the Spanish-speaking children compensate for their lack of English.

3. Do not insist that Hispanics participate in competitive games and situations.

4. Do not ask a Hispanic child to look you in the eye when you are speaking with him or her.

5. Recognize that Hispanic children are accustomed to the male authority figure and are often confused by the authority exerted by a female teacher. In order to win respect and cooperation, the female authority figure will need to combine gentleness and love with requests for obedience.

6. Provide ample opportunities for Hispanic children to work in small groups with one another.

7. Provide a predictable yet flexible schedule for these children. Utilize the technique of giving advance notice to the children of upcoming events, so they can adjust to the constraints of the schedule.

Basic Suggestions for School Personnel:

- conduct meetings and present school communications in the language of the home;

- encourage families to ask questions, offer suggestions, and provide information about their child;

- train bilingual parent facilitators to assist parents in becoming partners;

- consider and respect cultural differences and similarities, while also opening discussions about the consequences of such differences and similarities;

- not expect parents to permeate the "walls" of the school but to open the doors wider and encourage parents to come in;
- help teach parents how to participate in their children's special education program by explaining clearly and accurately parental rights and responsibilities as well as available educational processes and services;

- provide necessary transportation and child-care services when parent participation at a school meeting is required;

- frequently survey the Hispanic community and work with Hispanic community agencies to develop strategies to more actively involve Hispanic citizens.

Customs, Rituals, Special Observations

The usual greeting is a nod or a handshake, although a full embrace between long time friends is common. Women often greet each other with a kiss on the cheek. Many Hispanics find the "O.K." gesture offensive, as it is sexually suggestive. Typically Hispanics stand close to each other while talking and are generally very friendly and polite.

The Hispanic's general concept of time is less precise than in the United States. It stems from a feeling that individuals are more important than schedules.

Important Dates

El Dia de la Raza, October 12 -- A special day celebrated by Spanish-speaking people throughout the world to recall their common heritage and unity in language and tradition.

Las Posadas, December 16 - Joseph and Mary's journey to Bethlehem to seek lodging before the birth of Jesus is reenacted on this holiday. On nine consecutive evenings, statues of Mary and Joseph are carried to unlighted homes in search of a place to lodge. When entrance to a home is finally gained, guests gather around the creche for singing, worship, and refreshments. Blindfolded children try to break the swinging pinata with a stick and scramble for the treats inside.

El Cinco de Mayo, May 5 - Celebrates the anniversary of Mexico's victory over the French in 1867.

Corpus Christi, Mid-June - Services are held in all the churches and fiestas in many homes for all whose name is Manuel.

Mother's Day, May (date varies) - This is a very important day in Mexican American culture.

FOR KIDS SAKE

MEXICAN HAT DANCE — Traditional

Directions for dancing the Mexican Hat Dance
LA RASPA

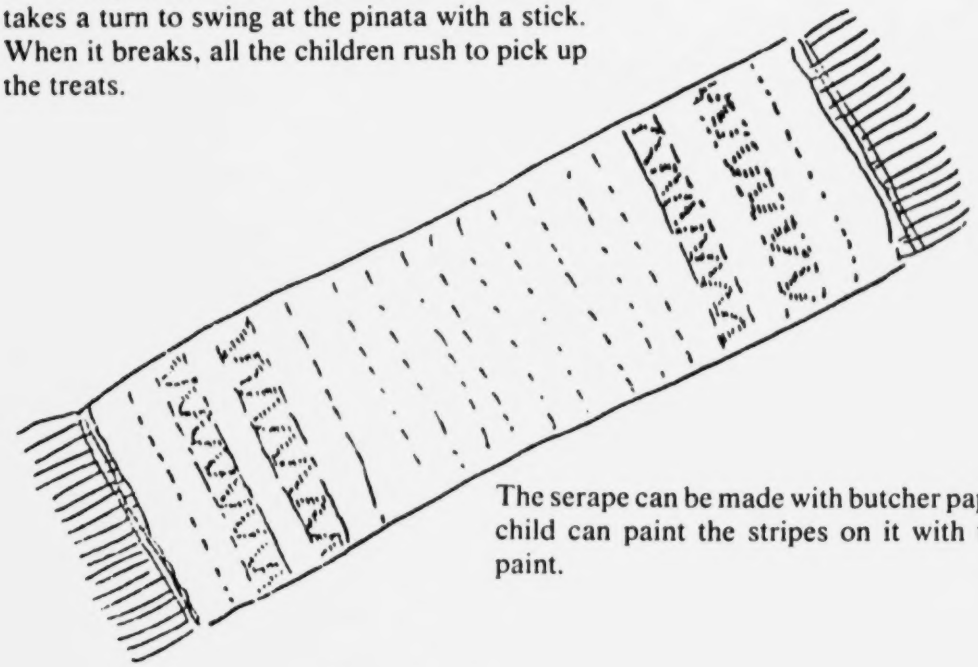
Partners face each other, left shoulder to left shoulder. Beginning right, step from heel to toe 8 times. Turn to face opposite direction (right shoulder to right shoulder) and repeat. Repeat action, facing opposite direction (left shoulder to left shoulder). Repeat the action. Hook right elbows, left hands held high. Take 8 running steps, clapping on the eighth step. Repeat action.

The movements are the same for boy and girl. To begin, the girl holds her skirt and the boy holds clasped hands behind his back.

FOR KIDS SAKE

LA PINATA

On Christmas Eve, the children of Mexico help celebrate the occasion with a *pinata.* A *pinata* is usually made in the shape of an animal, bird or person. It is often made of paper mache and covered with colored crepe paper or tissue paper. It may also be made of clay or simply be a paper bag made to look like a bird or an animal. It is hollow and is filled with candies and small gifts. It is hung from the ceiling so it swings freely. One at a time, the children are blindfolded and each takes a turn to swing at the pinata with a stick. When it breaks, all the children rush to pick up the treats.



The serape can be made with butcher paper. The child can paint the stripes on it with tempera paint.

Nachos

Round tortilla chips
Taco Sauce
Shredded cheddar cheese
Green chilies

Put small amount of sauce, cheese and chilies on top of chips and bake at 350 degrees for 5 minutes.

FOR KIDS SAKE

VOCABULARY

one—*uno*
two—*dos*
three—*tres*
four—*quatro*
five—*cinco*
six—*seis*
seven—*siete*
eight—*ocho*
nine—*nueve*
ten—*diez*

Good day—*Buenos dias.*
Good afternoon—*Buenas tardes.*
Good night—*Buenos noches.*

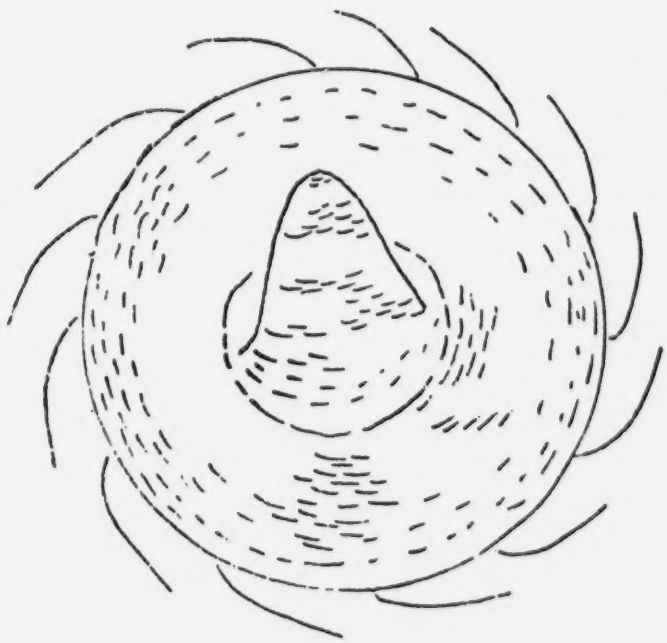
Thank you—*Gracias.*
Please—*Por favor.*

What is your name?
¿ Como se llamo usted?

Enchiladas

Cooked hamburger
Shredded onion
Shredded cheese
Enchilada sauce (Old El Paso)
Canned or frozen tortillas

Dip tortillas into enchilada sauce. Place flat on slightly greasd cookie sheet. Drop hamburger, onion and cheese onto the enchilada-sauce-covered-tortilla. Repeat until the stack has as many enchiladas as you wish. Place in 300 degree oven until heated thoroughly—about 30 minutes.



NATIVE AMERICANS

> For a subject worked and reworked so often in novels, motion pictures and television, American Indians remain probably the least understood and the most misunderstood Americans of us all. When we forget great contributors to our American History - when we neglect the heroic past of the American Indian -- we thereby weaken our own heritage.
>
> John F. Kennedy
> Introduction: The American
> Heritage Book of Indians, 1961

More than 60,000 Native Americans reside in Michigan, according to the Michigan Commission on Indian Affairs. Only 20% still live on reservations. Most, about 60% live in urban centers with more than 15,000 in Metro Detroit and 4,000 in the city proper. The remaining percentage have settled in the State's rural areas.

The Culture of the 3 Fires, which include Odawa (Ottawa), Ojibwe (Chippewa) and Potavatomi Nations are the three dominant Michigan American Indian Tribes. In the past, Native American children were almost exclusively educated in Bureau of Indian Affairs (BIA) schools or reservation (Mission) schools. Today the majority of these children are educated in the public schools.

Indian children are unique; their frame of reference, life experiences, peer groups, language patterns, organization and value systems may be different than that of non-Indian children. All teachers need to look at each child as an individual so we will explore the Native American Culture.

Family Life

The family is made up of all relatives (the extended family). Everyone is expected to care for the children and Elders are looked up to for advice. Sometimes even clan members are considered to be relatives. This clanship is taken very seriously. It is not uncommon for families to live together or in close proximity. Native American children have many adults and older children who advise them. All of these elders speak to the child as an adult. "Speaking down" to a Native American child causes resentment.

Many Native American parents do not believe in scolding to discipline a child. Some teachers have found that speaking quietly in private with the Native American student is most effective in correcting discipline problems.

Language and Communication

The Native American language influences the student's speech and thought patterns even though the student may not speak the native language. In many cases the grandparents may live in the student's home, and this influences the student's speech and thought patterns directly.

The speech pattern of the 3 Fires culture tends to be slow and full of pauses compared to that of the non-native. The general flow of conversation is slower and softer spoken than that of most people. It is considered impolite to interrupt a person's conversation and most Native Americans speak only when they have something worthwhile to contribute. Unfortunately many Native American students never speak during their entire school careers. This pattern is reported for students across U.S. and Canada. Interestingly noted, the silent student is found in all cultures throughout the world but not in the high percentages reported by non-native teachers about their Native American students. Most native American children are not very talkative and use a variety of gestures, eye movements and other body language to communicate. Teachers should be alert to the child's body signals that may indicate a need for assistance or additional instruction. Finally, these children do not ask questions since that would infer that they neither observed well nor learned from those observations. Asking questions might be viewed by the child, (or his/her peers) as an admission of incompetence in observation skills.

It should also be noted that Native American students have complained that non-native teachers talk too loud and too fast thus not allowing time for the Native American student to complete his/her thoughts. On the other hand, non-native teachers relate their experiences with Native American students that won't talk. Teachers often ask "Why do Native students take so long to answer?" These statements are the result of miscommunication based on cultural-linguistic differences.

One difference is based on Native American turn taking which springs from a formal historical procedure, the Native circle. Most Native American students are not aware of the origins of the turn taking process, but in formal and semi-formal meetings individuals speak in turns beginning on the leader's left. The group always forms a circle and everything (food, water, conversation) moves in a clockwise motion. It is suggested that desks in the classroom be moved into a circle to facilitate group discussions. While simply rearranging desks will not guarantee the verbal participation of Native American students, it is a factor to be considered.

Other Native American cultural rules cause children difficulty with non-native teachers. Competition, as it is known in the general society, is not stressed in the Native American culture. Native American children are urged not to compete with their peers and especially not with their elders, individualism is stressed. The child is expected to perform to the best of his/her ability in his own way. Each person respects the rights of every individual around him. While individualism is prized in the Native American society, students rarely seek individual glory and are embarrassed by individual praise.

Education and Learning

One of the major cultural differences concerns the way Native American children learn. In the Native American culture, children learn from their environment by observation. Observing and listening are skills expected of the Native American toddler. Children are often given adult responsibilities at an early age. If a child asks a question he/she is told to keep watching, if an answer is given at all. After long periods of observation, the child will begin to attempt the tasks expected of him/her.

Cultural rules concerning physical contact between people may also affect student/teacher interactions. Native American children often resent being touched by teachers; they are taught from early childhood that one never invades the privacy of another. The most common breach of this custom is patting a Native American student on the head. Native American culture indicates that only certain close relatives may touch one's hair.

Customs, Rituals and Special Observations

There are many different cultural groups of Native Americans. Each of these groups displays substantial differences in the way they live.

1. The Native American is an ecologist, concerned with the preservation of natural resources and aware of the relationship between self and his or her natural surroundings.

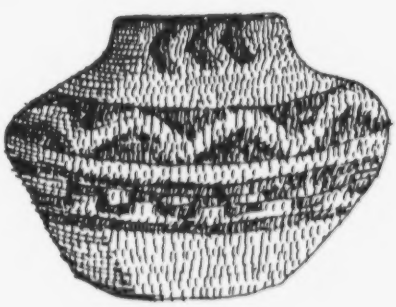
2. Native Americans have a heritage of storytelling. Through the years they have maintained a rich oral tradition of inculcating their culture and values through stories and folktales.

3. Native American values include the following:

   a. Man must live in perfect harmony with nature.
   b. Success is viewed not as an accumulation of material possessions, but in terms of willingness to share with the group. Error is perceived as a natural human possibility and therefore should not make one feel guilty about failure.
   c. Bravery is expected, even in young children, and defending one's friends is a responsibility.
   d. Hurrying is thought to be disharmonious with nature to which the Native American adapts his or her behavior. Clock time is not as important as it is in some other cultures.
   e. Patience is considered to be very important.
   f. The individual who shares his or her wealth with others is respected.

Important Date

Native American Day - 4th Friday in September. This is a day to recognize the special role Native Americans have played in the shaping of America and to pay tribute to the heroes of that culture.



Dear Teacher

The following letter from an Indian mother to the non-Indian teacher of Indian students will sum up eloquently and feelingly what this section has attempted to address:

DEAR TEACHER: Before you take charge of the classroom that contains my child, please ask yourself why you are going to teach Indian children. What are your expectations -- what rewards do you anticipate -- what ego-needs will our children have to meet?

Write down and examine all the information and opinions you posses about Indians. What are the stereotypes and untested assumptions that you bring with you into the classroom: How many negative attitudes towards Indians will you put before my child?

What values, class prejudices and moral principles do you take for granted as universal? Please remember that 'different from' is not the same as 'worse than' or 'better than', and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term culturally-deprived was invented by well-meaning middle-class whites to describe something they could not understand.

Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experimental background. However strange or incomprehensible, it may seem to be to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the 'typical' white middle-class child for whom most school curricula seem to have been designed. (I suspect that this 'typical' child does not exist except in the minds of curriculum writers). Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself and clean up afterwards, and care for a younger child. He knows his reserve like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are part of normal living. He is seldom forbidden to do anything, more usually the consequences of an action are explained to him, and he is allowed to decide for himself whether or not to act.

His entire existence since he has been old enough to see and hear has been an experimental learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Didactic teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts towards independence are cute. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you to do likewise to him. He has been taught, by precept, that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel stupid or foolish. Do not mistake his patient curiosity for indifference or passivity.

He doesn't speak standard English, but he is in no way 'linguistically handicapped.' If you will take the time and courtesy to listen and observe carefully, you will see that he and the other Indian children communicate very well, both among themselves and with other Indians. They speak 'functional English', very effectively augmented by their fluency in the silent language -- the subtle, unspoken communication of facial expressions, gestures, body movement and the use of personal space.

You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom, because children learn involuntarily. What they learn will depend on you.

Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem-solving skills, or will you teach him that school is where you try to guess what answer the teacher wants? Will he learn that his sense of his own value and dignity is valid, or will he learn that he must forever be apologetic and 'trying harder' because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?

Respect my child. He is a person. He has a right to be himself ("Dear Teacher," 1978: p.12).

William G. Milliken
Governor of the State of Michigan
presents this
Executive Declaration
in Observance of

September 28, 1973

as

AMERICAN INDIAN DAY

and

September 23 - 29, 1973

as

MICHIGAN INDIAN HISTORY WEEK

Far too few people today are aware of the vast contributions made to contemporary life by the American Indian. All aspects of the Native Americans existence -- agriculture, government, trade, religion, art and economics -- influenced the white man at one time or another and helped to shape the destiny of every nation in the Western Hemisphere.

From the moment of Columbus' first footstep in the Bahamas, the Indian made possible Europeans' first precarious footholds in America.

He supplied the newcomer with Indian foods, guided him through the wilderness on Indian trails and introduced him to Indian tools, clothing and shelter that made existence easier and more secure.

By friendly trade, he supplied the white man with furs and other goods that helped revolutionize styles and materials in the Old World and the New.

In short, the influence of the American Indian on life today in the United States has been great, and our Indian heritage has served to teach us all a great deal.

Therefore, I, William G. Milliken, Governor of the State of Michigan, do hereby urge the full participation of all citizens in formal programs designed to promote understanding and knowledge of the culture of the Native American.

Given under my hand on this sixth day of September in the year of Our Lord one thousand nine hundred seventy-three and of the Commonwealth one hundred thirty-seventh.

William G. Milliken

GOVERNOR

FOR KIDS SAKE

INDIAN HERITAGE DAY

The following is appropriate for older children. November 25* is Indian Heritage Day. "Heritage means those things that were given to us by the people who came before us. The native American Indians have given us many gifts—things you probably didn't even KNOW were gifts from them. They gave us the heritage of these foods: corn, squash, beans, turkey, and chile. They gave us moccasins and toboggans, too! We have certain medicines and beautiful pottery, jewelry, and rugs because of our Indian heritage.

"One of the most important things that we have been given by those early Native Americans is *an idea*. See if you understand it: The earth is like our mother. She feeds us. She gives us things to wear and places to live. Look around you. Mother Earth gave us our books because paper is made from trees. She gave us our clothes because they are made from plants, or sheep wool, or oil. Our food and houses and cars all come from the earth's gifts. Now the American Indian's idea is also: You should be kind and helpful to anyone who is so good and helpful to you! Let's name some things we can do to say thank you for our Indian Heritage! How can we help Mother Earth? We can be kind to animals and birds—they are part of nature, too. We can be careful not to throw papers and trash on the ground or in streams. We can be sure to turn off lights and turn off running water when we aren't using them. We should take showers if we can instead of a bath in the tub. Showers use *less* water, and water and lights are part of Mother Earth's energy. We don't want to

*Indian Heritage Day may be celebrated on the fourth Friday in September in some states.

FOR KIDS SAKE

A thousand years ago the American Indians made beads by drilling holes in seashells or stones or pieces of pottery. Then they would string these wampum beads and use them as jewelry AND money. Here is a recipe for sand clay that can be used by your kids to make sand clay beads which, when hardened, resemble prehistoric Indian beads.

Sand Clay Beads

2 cups sifted (tan or rust-colored) sand
1 cup cornstarch
1½ cups cold water

Place in a pot over medium heat. Stir constantly for 5-10 minutes until mixture thickens. Turn out onto a plate, cover with a damp cloth, and cool.

Children can roll out bead shapes, using round toothpicks to make bead holes and to scratch or imprint designs on beads' sides. When made, allow beads to dry for a day, turning them once or twice. String the beads on a cord, interspersing little shells or glass beads between the sand clay beads.

NATIVE AMERICAN RECIPES

INDIAN PUDDING

5 cups milk
2/3 cup molasses
1/2 cup yellow corn meal
1/4 cup sugar
dash of cinnamon, nutmeg, allspice, ginger and salt
2 tsp. butter

Scald 4 cups milk. Stir in other ingredients. Cook over low heat about 10 minutes until the mixture thickens. Pour into 2 quart baking dish. Pour remaining milk on top and bake in 300 degree oven for 3 hours. Serve warm or chilled with milk or ice cream.

FRY BREAD

2 cups self-rising flour
Add enough milk or water to make a good consistency
Pat a handful of dough flat
Fry in deep fat until light brown

Eat it plain or with butter or honey. You may want to dip it in hot chili.

People's Republic of China

CHINESE

Family Life

There are certain cultural similarities shared by all Asian Americans - concepts of humility, honor and dignity, reverence for old age and observance for proper behavior. There is a great emphasis upon tradition and the authority of parents and grandparents in the household.

Parents' foremost concerns revolve around their parental roles and child rearing responsibilities. They are prepared to sacrifice personal needs in serving the interest of their children and in providing for the welfare and family as a whole. In turn parents assume the right to demand unquestioning obedience from their children. Since the Chinese family is more of a kinship group or clan (extended family) the authority of the parents extends to grandparents, aunts and uncles who are clearly maternal and paternal in their involvement with the children. Misbehavior on the part of children is thus generally attributed to inadequate or improper training at home. (Chan, Sam Parents of Exceptional Asian Children 1986) Behaviors which are punished include disobedience, aggression and failure to fulfill primary responsibilities. The children thus learn to view their role within the family and society in terms of relationships and obligations. Great attention is given to family loyalty. Family problems are also kept private. There is great family embarrassment if the children do not behave and if a family quarrel becomes public knowledge.

In general Asian parents are more controlling, restrictive and protective of their children than American parents. Children are taught to suppress behavior, overt expressions of negative emotions and personal grievances and to inhibit strong feelings and to exercise self control in order to maintain family harmony.

Family communications are also formal whereas the parent speaks and the child listens. The father is not as inviting as the mother in terms of verbal intimate conversation. Father-mother interaction is often characterized by indirect communications, inferences and unstated feelings. Physical contact is minimized and public displays of affection are rare and embarrassing to parents and children.

Religion

The official Communist ideology of the Peoples Republic of China encourages atheism. Citizens are guaranteed the right to religious beliefs, but not the right to practice them openly. Religion does not hold a high place in society, especially in intellectual circles. Traditional religions such as Buddhism, Taoism and folk religions, as well as Christianity, are still practiced by relatively few people.

Language and Communication

Standard Chinese, based on the Mandarin dialect is the native language of China and is spoken by more than 70% of the people. The Chinese and English languages show many differences in both written and spoken forms. Written Chinese is ideographic consisting of strokes and lines which form a character representing one phonogram. Spoken Chinese is tonal whereas any change in tone can alter the meaning of a character or phonogram.

Education and Learning

Educators are held in high esteem by Chinese students and their families. They value education for their children and view it as essential for upward mobility. School is perceived as positive, giving it high praise and generally liking what the schools offer. Parents believe that school is for learning and expect all school activities to teach their children essential academic skills. Parents tend to place the entire responsibility for their child's education on the school and the teacher. They are not accustomed to participating in decisions regarding their child's education since decision making in their native country is typically a unilateral responsibility of the school.

Classroom Suggestions:

1. Provide many visual learning experiences, rather than emphasizing learning by listening and/or speaking.

2. Books may be perceived as the exclusive tool for learning.

3. Parents may not understand early childhood classrooms that emphasize spontaneous verbalizing, activity, and creative experiences.

4. Children may be hesitant to engage in creative experiences in which imitation and conformity are not stressed.

5. Working in group contexts could frustrate and confuse Chinese American children. Initially, children may feel more comfortable working on individual tasks.

6. Keep in mind some of the linguistic differences.

7. Remember, the Chinese symbol system is very different from the American symbol system. The Chinese is visual; the American is sound.

Customs, Rituals, Special Observations

The Chinese are noted for their good manners, hospitality and reserve. They take pride in their nation, its long history and its influence on other countries. Confucianism, as a philosophy still influences Chinese attitudes in a variety of ways.

When meeting a Chinese-American, a nod or a slight bow will usually suffice but a handshake is also acceptable. The Chinese tend to be quite formal when introducing visitors and use the full title of their guests. However, the Chinese often avoid identifying themselves precisely. Chinese names consist of one syllable family name followed by a one or two syllable given name. Addressing Chinese by their family name without title is not polite; thus Chen Yunpo should be addressed as Mr. Chen.

Gestures: The Chinese do not like to be touched by people they do not know. A smile is preferred over a pat on the back or similar gesture. It is especially inadvisable to exhibit physical familiarity with older people or people with important positions. The Chinese use their open hand to point rather than one finger, and they beckon to someone with the palm of he hand facing down.

Important Dates

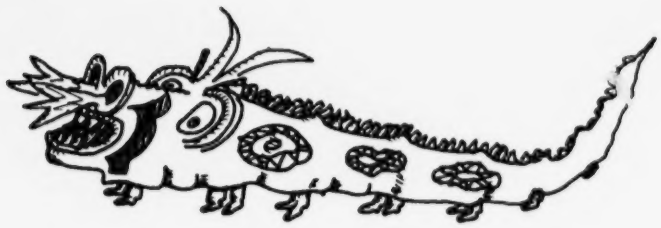
Chinese New Year, date varies from January 21 to February 19 -- The date varies because the Chinese use the lunar calendar. The celebration begins on the first day of the lunar calendar with a family dinner that includes fish -- the symbol of prosperity. Homes are decorated with red -- the symbol of happiness. Parades, music, and fireworks are also a part of the celebration.

Spring Festival, April 2-5 -- This festival is celebrated in honor of the planting season.

Dragon Boat Festival, Fifth Day of the Fifth Month of the Chinese Year -- This colorful celebration includes races with boats shaped like dragons.

Moon Festival, September 15-16 -- This harvest festival honors the autumn moon. It is a woman's festival and is celebrated at night.

Winter Festival, (date varies) -- This festival is celebrated within the family. There are no public celebrations.



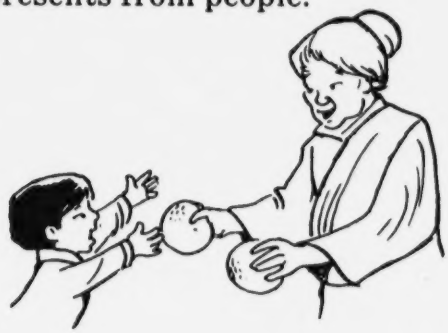
FOR KIDS SAKE

CHINESE NEW YEAR'S CELEBRATION

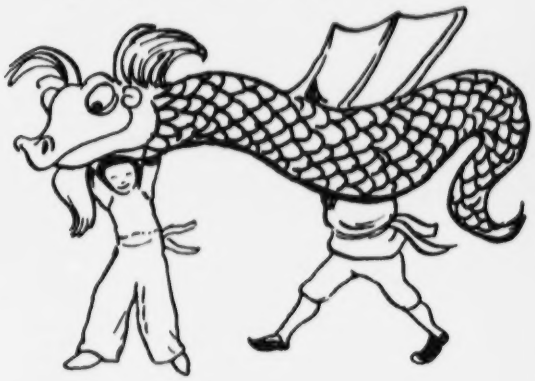
A big feast is held on Chinese New Year.

Presents are wrapped in red paper. Red is the color of happiness.

The number 2 is a lucky number. Children get two presents from people.

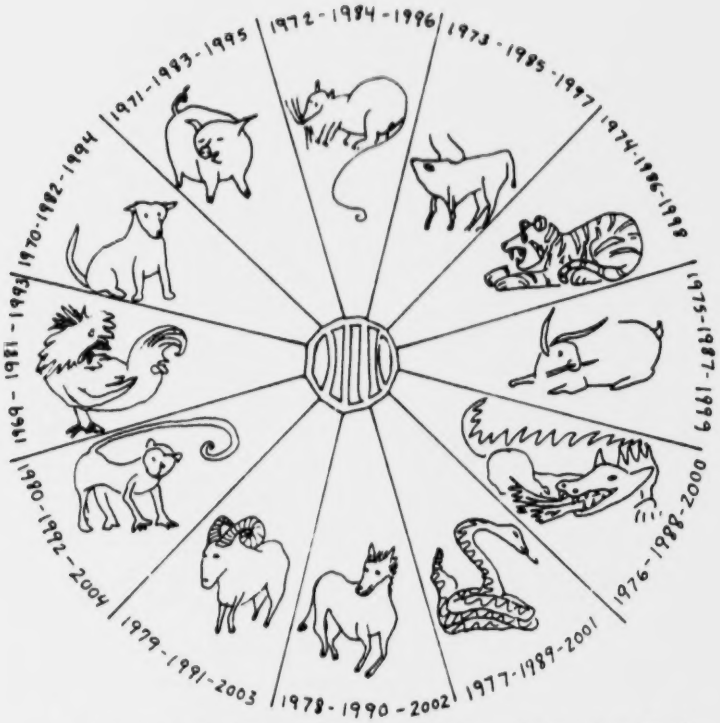


People parade in costumes.



Everyone has new clothes to wear for the New Year.

FOR KIDS SAKE



Find your birth date on this Chinese zodiac calendar chart. Find the animal sign which represents your year of birth.

YEAR OF BIRTH	ANIMAL
1969 - 1981 - 1993	Rooster
1970 - 1982 - 1994	Dog
1971 - 1983 - 1995	Pig
1972 - 1984 - 1996	Rat
1973 - 1985 - 1997	Ox
1974 - 1986 - 1998	Tiger
1975 - 1987 - 1999	Rabbit
1976 - 1988 - 2000	Dragon
1977 - 1989 - 2001	Snake
1978 - 1990 - 2002	Horse
1979 - 1991 - 2003	Goat
1980 - 1992 - 2004	Monkey

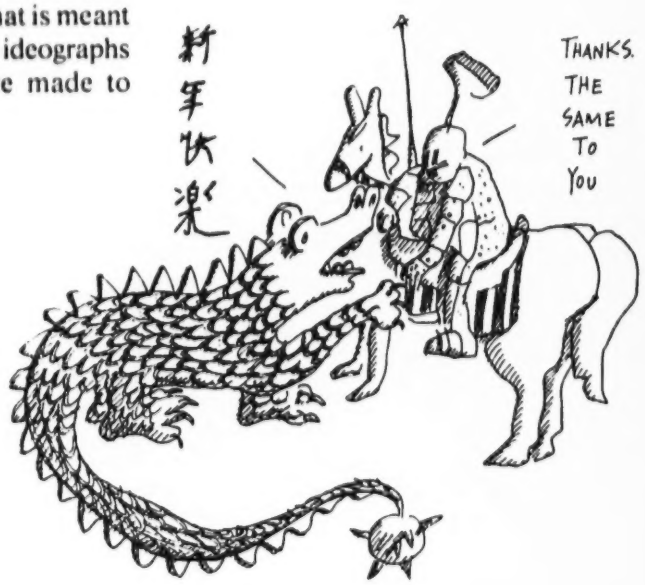
Find the year in which you were born to determine your own animal sign. List all the names in your family, birth dates and their corresponding animal signs.

FOR KIDS SAKE

VOCABULARY

The Chinese people have a special way of writing. They use characters made up of brush or pen strokes which give readers *ideas* of what is meant and *pictures* of words. These are called ideographs and pictographs. Special sounds are made to match each picture or idea.

姨	*aunt*
疫。	*sickness*
醫。	*doctor*
億	*100,000,000*
怡	*(was) joyful*
忌異	*foreign*
亦	*wonderful*
	how



RECIPES

Chinese seasonings frequently consist of the following: salt, MSG, pepper, sugar and sesame oil. Wine, vinegar, cornstarch and frying oil are also used.

Chinese cooking instruments include the following: cleavers, chopping block, spatula, strainers, wok, and steamers.

*Egg Flower Soup**

3 C. clear canned chicken broth
dash salt
chopped scallion
1 T. cornstarch
2 T. water
1 egg, beaten

Bring chicken broth to a boil. Separately, add water slowly to the cornstarch. Add cornstarch liquid to the broth. Stir until it begins to thicken and becomes clear. Add salt. Pour the beaten egg into the broth and continue to cook. It will cook quickly. Top with scallion.

Japan

U.S.S.R.
Hokkaido
Sapporo
North Korea
Pacific Ocean
Sea of Japan
Sendai
South Korea
Honshu
Tokyo
Korea Strait
Yokohama
Nagoya
Kobe
Osaka
200 mi.
200 ki.
Shikoku
Kyushu

NORWAY
ARCTIC OCEAN
POLAND
U.S.S.R.
IRAN
CHINA
JAPAN
TAIWAN
INDIA
VIETNAM
INDIAN OCEAN

Family Life

The family is the foundation of the Japanese society and is bound together by a strong sense of obligation and duty. The current trend is away from the traditional large multigenerational families, but many aged parents still live with their married children. Contemporary families are usually smaller averaging 3.4 people per family. The children have and show great respect to their father whose primary function is to work and take care of the family's welfare. The responsibility of child rearing and discipline is the complete responsibility of the mother. A typical Japanese mother who is often described as an "educational mama" is ambitious for her children to be successful. To the Japanese woman, motherhood is a profession, demanding and prestigious, with the education of the child the number one responsibility. In addition to her efforts there is considerable peer pressure on the mother. The community's perception of a woman's success as a mother depends in a large part on how well her children do in school.

Because of the great emphasis on education, children are often excused from household responsibilities so that more time can be devoted to studies.

Handicapped children may present some challenges to the Japanese family's value system. The term "handicapped" is interpreted as "having lost something" and therefore as being inferior to others. Parents need training to understand the services available for these students and the objectives the students are expected to achieve.

Religion

The attitude towards religion is humanistic. Traditionally, most Japanese practiced a combination of Buddhism and Shinto. Most households still observe some ceremonies of both religions such as Shinto marriages and Buddhist funerals and have small shrines in their homes. Religious celebrations and practices, however, are now a social tradition rather than the result of intense conviction. Less than 1% of the population is Christian. Although there are many traditional religious festivals, work is the "religion" of most. Meditation, ancestor worship, ritual cleansing and a respect for nature's beauty and man's part in it are traditionally emphasized.

Language and Communication

Japanese is the official language. Spoken Japanese is not closely related to spoken Chinese, but the written language is directly related to Chinese ideographs adopted in ancient times. The Japanese also use two phonetic alphabets simplified from these ideographs (hiragana and katakana).

Education and Learning

Japanese people are highly interested in and supportive of education, which they see as a primary tool for both national and personal development. Japanese schools are demanding. The curriculum, textbooks and examinations are all standardized. Japan has been termed a "learning society". In order to cover the demanding curriculum, Japanese children spend about 25% more time in school than Americans do - 5 1/2 days each week for about 40 weeks or 240 days per year.

Reinforcement of education is also found in the family. Parents (especially mothers) place high emphasis on a child's education after enrolling them in "JUKU" (after school schools) where students accelerate their learning. Also there is the phenomenon of the "education mama" (KYOIKU MAMA). According to this model, Japanese mothers enroll their children in special classes, drill them in their studies and prod them when needed. Success within the educational system seems to be a family matter.

Classroom Suggestions:

1. Parental engagement with the education of their children, from infancy through high school, makes a big difference in how much and how well children learn. Japanese parents do their best to equip children with attitudes and habits that will stand them in good stead when formal schooling begins. Once it does, the parent stays in touch with the teachers, supervises the homework, arranges extra instructional help if needed, and buttresses the child's motivation to do well in school and beyond.

2. Motivation matters. Japanese society continually emphasizes the "desire to try," the sense that significant rewards accompany school success, the conviction that progress can be made by practically anyone who tries hard enough, and the realization that adults genuinely care about one's performance.

3. Expectations and standards also matter. The Japanese tend not to underestimate children's potential or be overly swayed by external characteristics. They elicit more from students because they have high standards for ordinary youngsters.

4. It is possible, through a balanced and integrated curriculum, to deliver to virtually all children a comprehensive basic education that starts with the "3-R's" but also incorporates history, science, art and music, physical education, practical studies, and beginning of foreign language study.

5. The school can and should do its part to transmit the shared culture to the next generation. The Japanese have taken a systematic and purposeful stance towards the transmission of historical knowledge and cultural understanding through the schools.

6. Youngsters who take responsibility -- and are held accountable -- for their educational achievement are apt to work hard, to persist, and to learn. The Japanese system offers clear rewards for success.

Customs, Rituals, Special Observations

Japanese cherish custom. It provides a sense of security, identity and history. Although some rituals are dying, the Japanese remain the heirs and defenders of a great body of other customs.

A bow is the traditional greeting. Upon meeting, Japanese will often bow to each other. Western style handshakes are also becoming increasingly popular. The Japanese are quite formal in introductions and social events.

There is a great sense of personal privacy in the Japanese culture. It is considered very improper to touch another person so it is suggested that one should never force a handshake on someone who does not respond immediately.

Important Dates

New Year's Day - (January 1-3), the biggest celebration of the year, when almost all businesses close and people visit shrines and relatives
Adults' Day (January 15)
National Foundation Day (February 11)
Vernal Equinox (March)
Emperor's Birthday (April 29)
Constitution Day (May 3)
Children's Day (May 5)
Senior Citizens' Day (September 15)
Autumnal Equinox (September)
Sports Day (October 10)
Culture Day (November 3)
Labor Thanksgiving Day (November 23).

FOR KIDS SAKE

JAPANESE FUN

JAPANESE RAIN SONG

You need: unsharpened pencils or craft sticks

Steps:

1. Teach the children the words to the song. If you wish, teach them the English words as well as, or instead of, the Japanese words. The pronunciations of the Japanese words are given below.
2. After the children have learned the words, teach them the melody. As they sing the song, have them tap pencils or craft sticks together very gently to make the sound of the rain falling.

Japanese Pronunciations

a-me: ah-mee
fur-e: foo-ree
ka-a-san-ga: kah-ah-san-gah
jya-no: jyah-no
me: mee
de: dee
o: oh
mu: moo
ka-e: kah-ee
u-re: oo-ree
shi-na: shee-nah
pi: pee
chi: chee
cha: cha
pu: poo
ran: ran

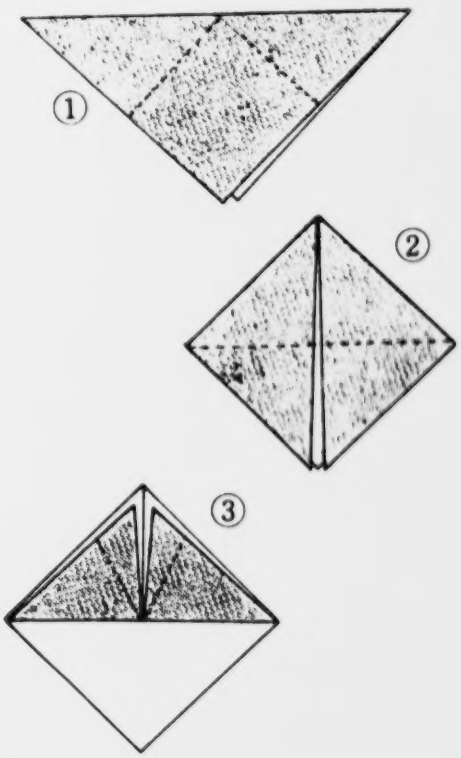
A - me, a - me, fur - e, fur - e, ka - a - san - ga,
Pit - ter, pat - ter, fall - ing, fall - ing, rain comes fall - ing down,
Jya - no me de o mu ka - e, U - re shi - na.
Moth - er brings a big um - brel - la, rain comes fall - ing down.
Pi chi, pi chi, cha pu, cha pu, ran, ran, ran.
Drip drop, drip drop, plink plonk, plink plonk, splash, splash, splash.

FOR KIDS SAKE

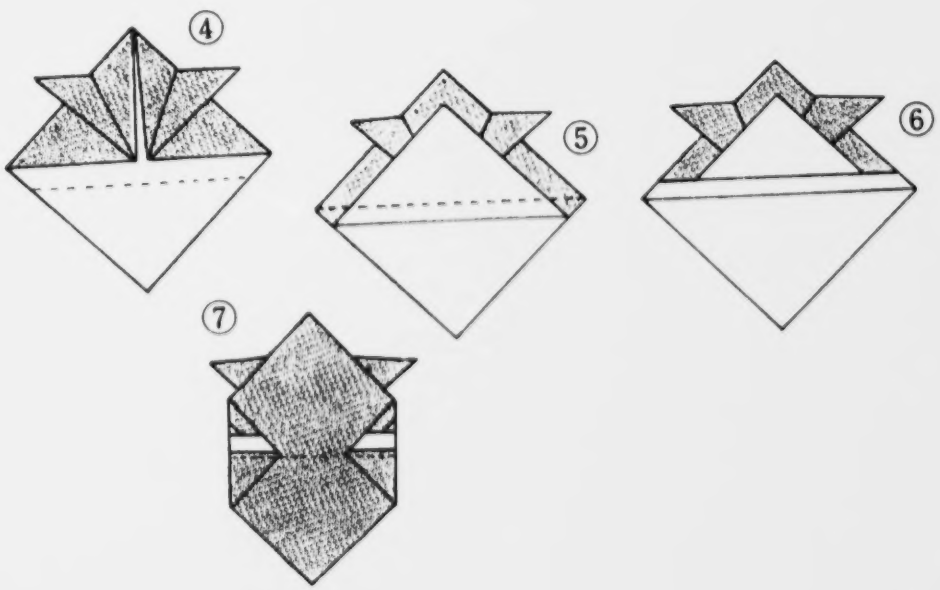
ORIGAMI

Origami is the Japanese art of paper folding. Origami has been practiced in Japan for over a thousand years by adults and children alike. The only material needed is paper. Most of the time colored paper about four to six inches square is used. Two sheets of different colored paper may be used by placing them back to back. The four basic rules of Origami are:

1. Choose a flat, hard surface as your place of work.
2. Be sure to make your folds straight.
3. Make your creases sharp by pressing with your thumbnail.
4. Choose paper with color, texture and design that will add beauty to the piece. For example, experiment with different kinds of paper: onion skin, gift wrapping, comic strips, and others.



Origami books may be purchased at many bookstores. Try to follow the directions below for making a HAT:



JAPANESE WAYS TO PLAY

HANA, HANA, HANA, KUCHI

Steps:

1. Teach the children the following Japanese words and their meanings: *hana*—"nose"; *kuchi*—"mouth"; *mimi*—"ear"; *me*—"eye."
2. Have the children form a circle. Stand in the center of the circle or choose a child to be the leader and stand in the center.
3. The leader calls out, "Hana, hana, hana, kuchi," at the same time touching his or her nose three times. On *kuchi*, however, instead of touching his or her mouth, the leader touches some other body part, such as a knee. The leader repeats the phrase again and again, substituting *mimi* and *me* for *kuchi* and touching either corresponding or noncorresponding body parts as he or she chooses.
4. The children in the circle must always do what the leader says, not necessarily what the leader does. A child who does not follow the spoken directions drops out of the game. The last child left in the circle is the winner.

JAPANESE TAG

Steps:

1. This game should be played in a large area, where the children can run freely.
2. Choose one child to be "it." When you say "Start," "it" chases the other children, trying to tag them. When "it" succeeds in tagging another child, the tagged child becomes "it" and tries to tag another child.
3. When a child is tagged, the child must put a hand on the spot on his or her body where he or she was tagged. The child keeps the hand on that spot until he or she tags another child. For example, if "it" tags a child on the right hip, the child must keep a hand on his or her right hip until he or she tags another child. Children must use only their hands to tag other children; contact by other parts of the body (feet or head, for instance) does not count as tagging.

FOR KIDS SAKE

FOOD FROM JAPAN
Recipes

RECIPES

Teriyaki Chicken

¼ C. soy sauce
1 package deboned chicken breasts, cut into pieces
1 C. mushrooms
1 C. chopped onions
1 C. bean sprouts (optional)
oil

Marinate the chicken pieces in soy sauce overnight, if possible.

Saute chicken in oil until brown. Add onion, mushrooms and soy sauce. Hear throughly. Add bean sprouts. Serve with white rice.

This recipe can also be used with flank steak.

Fried Rice

left over meat or poultry scraps (spam, ham, chicken, etc.)
2–3 eggs
½ t. salt or MSG
⅓ C. oil
4 C. cooked rice
1 C. bean sprouts --
2 T. minced onion
1 t. Chinese brown gravy syrup or soy sauce

Brown onion in oil. Add leftover meat. Separately, scramble egg. Add egg, bean sprouts, rice, then gravy or soy sauce to the meat and onions. Heat until steaming.

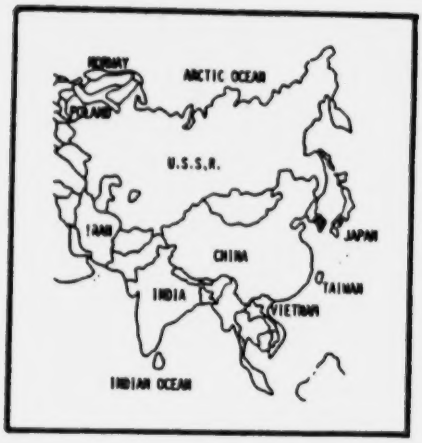
You may want to try eating with chopsticks.

VOCABULARY

one—*ichi*
two—*ni*
three—*san*
four—*shi*
five—*go*
six—*roku*
seven—*nana*
eight—*hachi*
nine—*kyuh*
ten—*juh*

friend—*tomodachi*
school—*gakko*
car—*kuruma*
home—*katei*
name—*na*

Republic of Korea (South Korea)



KOREA

Family-Life

In the United States, the traditional family is a nuclear family, a married couple and their children. Other relatives, however close, fall outside this basic family unit. But in Korea the traditional family is a vastly extended one. Although the Korean system is changing because of the migration to the cities and the growth of industrial employment there, especially since the Korean war, it is still true that when a Korean thinks of family, he will likely picture the traditional family system. He will think of a group of relatives tied to him through his father. These will include his grandparents, his uncles, his aunts and others related to him through his father's line. Persons related to him through his mother, while recognized, are really not members of his family, although his mother has become a member upon marriage to his father. Similarly, when he marries, his own wife will leave her family group, becoming a member of his. His children's ties are to him as a male and to his family; not to the family of their mother. This system is called a patrilineal family system, one based on the relationship only through the father. Actually, this seemingly complex system -it is complex only to the Western mind and makes perfectly reasonable sense to the Korean- has its foundation in the ideals of the philosophy of Confucianism, drawn from the China of 500 years ago, and also in a religious system which emphasizes the value and integrity of the paternal family and its ancestral traditions. Through the custom of doing honor to a line of ancestors, living, dead, and yet unborn, Korea stresses the continuity of the paternal family line.

In practical terms, this means that all persons in a relationship must live together according to nature in perfect order and harmony. The grandparents, being the oldest, head the household of their eldest son who, once he finishes his studies and marries, inherits the duty of supporting the family financially and making all practical decisions. His parents, whatever their age, now become overseers or supervisors of the family group and occupy a place of "leadership" within it. They must be treated with unquestioning respect by all other family members. The eldest son must defer to his parents, specifically to his father. His mother, though a generation older than her son, stands lower on the ladder of authority than he does, as she is a product of the patriarchal society of Korea.

The son wields authority over all his younger siblings, as well as over his wife and children. Traditionally, he will direct the lives of his children, deciding what careers they should follow, and it is also his duty to find mates for them. At his death, he becomes ancestor to the following generation like his father before him, and honors will be paid to his name tablet and sometimes, today, a photograph, in the household. Children must always submit to paternal direction and advice.

Younger brothers and sisters must defer not only to their father but also to their older brothers. When an eldest son takes over the household of his deceased father, younger brothers and their wives look to him for advice and support.

Rights and duties of specific family members are clearly defined; the greatest share of authority and respect in the family is conferred upon the grandparents. Though they may be relatively young when their eldest son marries and becomes self-supporting, they retire from active business responsibilities. The grandfather ceases to work outside the home for the purpose of family support; the grandmother is freed from her daily tasks of meal preparation and household maintenance. The grandfather now assumes the role of a sage and serves as advisor to his son. He is the most respected member of the family; in families in which tradition is important, only he customarily speaks at the table during meals; otherwise, no one speaks. A grandfather's age is a great source of pride to him. When a Korean makes a new acquaintance, names will be exchanged first, then ages. The younger man must automatically defer to the elder.

The grandmother will supervise the wife in the kitchen and instruct her in the arts of child care and rearing, areas in which the wisdom of her experience is invaluable to the young mother. Parents are not permitted to spank or scold their children, or display any other form of affection or love, in front of the grandparents. Only grandparents have sufficient authority to show love at any time.

Grandparents are also largely responsible for the fact that until very recently, divorce among couples was nearly unheard of in Korea. People were not allowed to divorce unless they did so with grandparent approval, so until 1960, there was hardly any divorce as long as the wife and mother was loved by her parents-in-law.

In the Korean culture, all formal indicators point to complete male domination. Traditional values demand deference and obedience from the bride toward all members of her husband's household. Male heads of households are supposed to control family finances and make all important decisions. But in recent years, Korean family life has been noted to be one of harmonious informality between husband and wife. Korean women as well as men have been receiving higher education on a full scale during the last 30 years. The ideal modern woman is not be a blind follower but to be a sagacious partner as a mother and wife and, further, as a conscious observer of the community, ready to contribute her talents to society.

Household Duties for School-Age Children: The child's expected share of household duties is not unlike what might be expected from a child of similar age here in the United States. Until around age five, parents will accept help from children that is offered voluntarily , but no specific demands will be placed upon them for work. From the age of seven, a child will be expected to help sweep the floor. Girls might be asked to help with dishes or laundry. By the time children reach the age of 12 or 13, they will be treated as young adults, and expected to act like grown ups. Homework will always take precedence over housework, however, and especially during examination time, the child's school obligations will be treated with the utmost respect.

Food: In Korea, as in other Asian nations, rice is the main dish at all meals--sometimes mixed with other grains, such as barley. The rice is accompanied by a number of side-dishes, called panch'an in Korean, and normally a soup. Favorite side dishes include a variety of vegetables steamed and seasoned, braised meat or fish, and most commonly kimch'i.

Kimch'i, a fermented vegetable dish highly seasoned with red pepper and garlic, is served at virtually all meals, and it has become the best known of Korea's dishes abroad. The common variety is made from Chinese cabbage, but turnips and cucumbers are also common ingredients.

Unlike Western and many Chinese meals, Korean meals are not served in course but all at once. Thus at especially large banquets, heaping tables of a dazzling variety of foods are common. Korean dishes are usually easily distinguishable because of the wide number of seasonings and spices employed: red pepper and red pepper paste, soy sauce, soybean paste, ginger, garlic, and sesame oil or seeds. Much of Korea's food thus has a highly spicy taste, with strong, hot foods more common than in Japanese and most forms of Chinese cuisine.

Fish and soybean products produce much of the protein in Koreans' diet, but at the same time Koreans are hearty meat eaters compared to some of their Asian neighbors. Especially popular, not only among Koreans but with foreigners alike, is pulgogi, strips of beef grilled at the table. They are marinated in a mixture of soy sauce, sesame oil, chopped green onions, garlic and a touch of sugar to make it slightly sweet. Another popular meat dish marinated in a similar sauce is kalbi, or beef short ribs.

Religion

Many Koreans are Shamanists (25%) who believe in folk religions. Also approximately 15% are Buddhists and 13% adhere to basic Confucian traditions. Nearly 35% of the people are Christian, of which 75% are Protestant. Next to the Philippines, Korea has more Christians than any other Asian nation. Christianity is growing at four times the population growth rate. Many younger people are Christian, while older people tend to remain tied to traditional folk religions and Buddhism.

Language and Communication

The Korean language is regarded as a member of the Altaic family, which includes such tongues as Manchurian and Mongolian. A highly inflected, polysyllabic and atonal language, Korean has no linguistic relationship with Chinese. But centuries of close contact with China resulted in the absorption of a large number of Chinese vocabulary items into Korean. Thus Korean, like Japanese, possesses a rich vocabulary from Chinese, much as many European languages have a large number of words of Latin and Greek derivation.

For centuries, Koreans wrote with Chinese characters as well, either in Chinese or by using the characters phonetically to transliterate the very different sounds and structure of the Korean language. But from 1446 when King Sejong promulgated the simple and highly efficient han'gul alphabet, Koreans have had a way to write their language without reliance upon Chinese characters. Written Korean today, in the Republic of Korea, however, normally involves a combination of han'gul with a selected number of Chinese characters.

Education and Learning

In addition to the training in social interaction and protocol that each child receives at a young age, when he is a little older and nearly ready for school, his parents will begin to prepare him for school in the home. Every Korean family spends a lot of time teaching their child how he should behave and what will be expected of him in school. He will be taught the rudiments of numbers and letters, how to write and how to follow instructions. Along with this information, they are taught to take care of their own clothing and belongings, like mittens, hats, shoes, and coats.

Even before a child enters school, the critical importance of respect for the teacher is impressed upon him; in fact, a teacher is so highly respected that often school children begin to contradict their parents, citing the teacher as their authority.

The father begins to assume a more active role in child rearing about this time and suddenly, in preparation for the coming rigors of school life, the child is strictly controlled and rigidly disciplined. Though he has had a great deal of freedom in the past, it is expected that he will adjust to this new life relatively effortlessly since all his life he has watched the behavior of his elders and now, hopefully, he can follow their good example.

Once a child actually enters school, of course, life is forever changed for him. In Korea, the school day is very long and as many as 70 children might be in a public school class. There is little room for individual attention in such a setting. A group consciousness is created in the schools by having children repeat things in chorus. Consequently, there is little room for analytical thinking, introspection and creative thinking. Learning of facts and memorization are vital parts of the educative process in Korea.

Education is the most highly valued aspect of Korean culture. Education brings wealth and success. Technical education is gaining popularity, although highly educated men have traditionally discouraged technical education.

Consequently, the children are encouraged to strive, to achieve, to be number one in their class, and number one in their aspirations and to accomplish as much as their abilities will allow.

The Korean educational system is highly competitive and achievement oriented; the pressure to "win" is powerful indeed. Perhaps not every child has the intellectual raw material to become a scholar or a lawyer, but as the saying goes in Korea, "if you cannot become a tiger, at least become a cat."

Customs, Rituals, Special Observations

According to Korean tradition, the 100th day after the birth of the baby was an occasion of great celebration; undoubtedly it had something to do with the higher rate of infant mortality in earlier times: if a baby survived for 100 days, it was likely to survive as a healthy child. Even today the 100th day is celebrated by the family, inviting friends and guests. A typical gift to present the child at the occasion is a gold ring.

The two most important birthdays in the life of a Korean are the first and the sixtieth. This is related to the traditional East Asian calculation of time in 60 year cycles; after 60 one has completed a full cycle, a time for great celebration. On the first birthday the child will be dressed in traditional costume and placed in the seat of honor. On the table before him or her will be stacked a variety of fruits, cakes, and other food items. Likewise certain items such as books, money, yarn, brushes and other things will be placed there. The adults are eager to see what the child will grasp, since that is supposed to indicate something about future tendencies. Guests and family members offer presents, often money. Confucian tradition remains strong in Korea, and male children may be treated to more elaborate and expensive first birthday parties than girls.

The sixtieth birthday marks the hwan-gap, or completion of the cycle, as mentioned above. Again, there is a large family feast to which family members and friends may be invited to honor the older man or woman. Traditionally, one was supposed to have ended the active cycle of life work; but as the longevity of modern Koreans has been extended, this is certainly no longer the case. But the hwan-gap remains a venerated tradition in Korean society, where respect for age lives on in modern times.

Given the Korean concern for family continuity, young people are still strongly committed to marriage and the rearing of children. Social life can be very difficult for unmarried men and women. And the custom of relying upon matchmakers remains strong in Korea; even a modern young lady may prefer to have someone act as a matchmaker, as long as she has the right to decline candidates who do not suit her.

Concern for departed ancestors, the cornerstone of the traditional Confucian family system, is still a vital part of the family-centered Korean lifestyle despite rapid modernization. And many of the annual holidays in Korea involve family ceremonies dedicated to veneration of the departed ancestors, including the ritual offering of food and drink.

The family is the foundation of society and is bound together by a strong sense of duty and obligation among its members. Although the modern trend is toward smaller family units, several generations often live in the same household. Currently, the average family size in Korea is 4.5 people (3.1 in U.S.). Koreans are group-oriented, and individuality is subordinate to one's group, such as family, school class, or business associations.

General Cultural Attitudes: Social stratification has been the rule for many centuries in Korea, making proper social relationships extremely important. Rituals of courtesy, formality in behavior, and dress and extreme modesty when speaking of one's own status, wife, family and accomplishments are a part of the social tradition. Special deference and courtesy is shown to the elderly. Reluctance to accept high honors is the mark of a true Korean gentleman. Compliments are graciously denied and success depends greatly on social contacts. Friendships are highly valued, and harmony in social interaction is important. Open criticism, abruptness, and public disagreement are avoided because Koreans feel that no one has the right to upset the feelings or tarnish the self-esteem of another. It is usually considered much better to quietly accept an injustice to preserve harmony than to assert one's individual rights. Koreans are justly proud of their country's cultural and economic achievements, which include the world's first movable metal-type printing, the first ironclad warship, and the rain gauge.

Important Dates

New Year's Day (January 1)
The Lunar New Year (January 15)
Children's Day (May 5)
Memorial Day (June 6)
Constitution Day (July 17)
Independence Day (August 15)
Choo-Suk--Korean Thanksgiving Day (in September)
National Foundation Day (October 3)
Korean Language Day (October 9)
United Nations Day (October 24)
Christmas (December 25).

FOR KIDS SAKE

Consonants / Vowels	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ	ㅈ	ㅊ	ㅋ	ㅌ	ㅍ	ㅎ
ㅏ	가	나	다	라	마	바	사	아	자	차	카	타	파	하
ㅑ	갸	냐	댜	랴	먀	뱌	샤	야	쟈	챠	캬	탸	퍄	햐
ㅓ	거	너	더	러	머	버	서	어	저	처	커	터	퍼	허
ㅕ	겨	녀	뎌	려	며	벼	셔	여	져	쳐	켜	텨	펴	혀
ㅗ	고	노	도	로	모	보	소	오	조	초	코	토	포	호
ㅛ	교	뇨	됴	료	묘	뵤	쇼	요	죠	쵸	쿄	툐	표	효
ㅜ	구	누	두	루	무	부	수	우	주	추	쿠	투	푸	후
ㅠ	규	뉴	듀	류	뮤	뷰	슈	유	쥬	츄	큐	튜	퓨	휴
ㅡ	그	느	드	르	므	브	스	으	즈	츠	크	트	프	흐
ㅣ	기	니	디	리	미	비	시	이	지	치	키	티	피	히

Han'gul, The Korean Alphabet

Korean was first written in Chinese characters (the *idu* system). In 1443 King Sejong devised Han'gul "because the language of this land is different from China's," and "there is no basis for communicating the written word among the ignorant masses. They are often unable to express all that they wish."

Although systematic, economical and comprehensive, Han'gul was not widely used for several hundred years after its invention. Aristocrats, who could take the time to learn Chinese, were prejudiced against Han'gul.

Although not used as the official court script, Han'gul was used to record diaries, folktales, and some poetry. For example, the popular early Korean novel, *Hongildong*, a Robin Hood type legend, was written in Han'gul at the end of the 16th century.

FOR KIDS SAKE

Useful Korean

Greetings

How do you do!
Ch'ŏ-ŭm poep-gesŏyo.
처음 뵙겠어요.

Good morning.
Good afternoon.
Good evening.
Annyŏng haseyo.
안녕하세요.

May I have your name?
Irŭmi muŏ-shim-nikka?
이름이 무엇입니까?

My name is....
Na-ŭi irŭmŭn ... imnida.
나의 이름은 ... 입니다.

I'm glad to meet you.
Mannasŏ pan-gawoyo.
만나서 반가워요.

See you again.
To mannayo.
또 만나요.

Good-bye.
Annyŏnghi kaseyo.
안녕히 가세요.

Transportation

Please take me to...
...ro kap-shida.
... 로 갑시다.

Here is the address.
Igŏshi chuso-imnida.
이것이 주소입니다.

How long does it take?
Ŏlmana kŏllim-nikka?
얼마나 걸립니까?

Stop here.
Sewo chuseyo.
세워주세요.

How much is the fare?
Ŏlma im-nikka?
얼마입니까?

Does this bus (train) go to...?
Igŏsŭn...ro kam-nikka?
이것은 ... 로 갑니까?

I want to get off at...
...sŏ naerigo-shipŏyo.
... 에서 내리고싶어요.

Please tell me when we get there.
Toch'ak-hamyŏn allyŏ-chuseyo.
도착하면 알려주세요.

Asking the way

Hello.
Yŏboseyo.
여보세요.

What is this place called?
Yŏginŭn ŏdim-nikka?
여기는 어딥니까?

What is that?
Chŏgŏsŭn muŏ-shim-nikka?
저것은 무엇입니까?

Where is (the police station, drug store, restroom,...)?
(Kyŏngch'alsŏ, Yakkuk, Hwajangshil...)
ŭn ŏdi issŭm-nikka?
(경찰서, 약국, 화장실 ...) 은
어디있읍니까?

Would you show me the way to...?
...ŭn ŏdiro gam-nikka?
... 은 어디로 갑니까?

Shopping

Do you have...?
...i issŭm-nikka?
... 이 있읍니까?

I'd like to buy....
...ŭl sago-shipŏyo.
... 을 사고싶어요.

Tell me where I can find it.
Ŏdisŏ salsu issŭm-nikka?
어디서 살수 있읍니까?

How much does it cost?
Ŏlma im-nikka?
얼마입니까?

It's expensive.
Pissam-nida.
비쌉니다.

It's cheap.
Ssam-nida.
쌉니다.

Please show me another (a cheaper) one.
Tarŭn (Ssan) gŏsŭl poyŏ-chuseyo.
다른 (싼) 것을 보여 주세요.

I'll take this.
Igŏsŭl sago-shipŏyo.
이것을 사고싶어요.

I beg your pardon?
Tashi malssŭm-hae chuseyo.
다시 말씀해 주세요.

Please help me.
Towa chuseyo.
도와주세요.

Just a moment, please.
Cham-kkan kidaryŏ chuseyo.
잠깐 기다려 주세요.

Come this way.
Iri oseyo.
이리오세요.

You are pretty.
Tangshinŭn yeppŏm-nida.
당신은 예쁩니다.

I like you.
Tangshinŭl choa ham-nida.
당신을 좋아합니다.

At the restaurant

May I see an English menu, please?
Yŏng-ŏ menyu nŏl poyŏ-chuseyo.
영어 메뉴 보여 주세요.

I'd like to order...
...ŏl chumun-hagessŭmnida.
... 을 주문하겠읍니다.

Please bring me...
...ŭl chuseyo.
... 을 주세요.

May I have the bill?
Kyesanssŏ nŏl chuseyo.
계산서 좀 주세요.

FOR KIDS SAKE

Traditional Games

Many traditional games are still kept alive in contemporary Korea, and a number of them are associated with special holidays like New Year's or *Ch'usŏk*, the Korean Thanksgiving. *Yut* for example, is a game especially favored at New Year's. Using sticks rounded on one side and flat on the other as dice in Western table games, the players throw the sticks into the air and calculate points according to how the sticks fall. Players move from "start" to "home" in this fashion.

Seesaw is a favorite game of girls on New Year's. Long wooden planks are set on bales of rice straw or stones. Standing upright, the girls jump high in the air and then land hard, sending their partner high in the air on the other side. Swinging is also popular with girls especially on *Tano* and other holidays. The girls stand on wide boards attached to ropes perhaps 20 feet long and soar high in the air. Whether bouncing on the seesaw or swinging high in the air, the girls in their colorful *hanbok* heighten the festive holiday spirit with their laughter.

Two traditional Asian table games, *paduk* and *changgi*, remain extremely popular among Korean men. *Paduk*, perhaps better known by its Japanese name *go*, has been played on the Korean peninsula since ancient times. It is a strategic war game with the two players employing white and black stones. Unlike most Western board games where the pieces are placed in the squares, in *paduk* the pieces go on the intersections of the vertical and horizontal lines. The object is to surround the opponent's pieces and render them helpless. It is—in China and Japan as well as Korea—a game with avid players and fans; practitioners are awarded ranks just as in martial arts, and professional and amateur matches alike attract large television audiences.

Changgi is yet another version of chess, which seems to have originated well over 400 years ago in Mesopotamia. The board has 10 horizontal and 9 vertical lines, and each player gets 16 pieces of 7 types: one general, two chariots, two horses, two cannons, two elephants, two palace guards and five soldiers—each with the Chinese character noting its function. The object of the game is to use the pieces to checkmate the general.

All over big cities like Seoul, one may encounter older men squatting over a sidewalk board or hunched over a park bench, intensely concentrating on this ancient game, surrounded by a crowd of interested onlookers.

Traditionally, Korean children enjoyed kite flying, especially in spring, the first month of the lunar calendar. Competitive kite flying was quite common, with each kite flyer trying to cut his opponent's kite string by crossing strings in mid-air. Powdered glass might even be glued to the string to ensure success!

Today kite flying is enjoying a resurgence of popularity, as some traditionalists seek to counter the contemporary fascination of youth with video games and comics.

Arirang (Korean Folk Song)

A - ri - rang, A - ri - rang, A - ra - ri - yo,
A - ri - rang, A - ri - rang, A - ra - ri - yo,
A - ri - rang, Pass is the long road you go.
A - ri - rang Ko - ge - to, Nŏ - mŏ - gan - da.
If — you leave and for - sake me, my own, —
Na - rŭl pŏ - ri - go, Ka - shi nŭn nim - ŭn,
Ere three miles you go, lame you'll have grown.
Shim - ni - do mot - ga - sŏ, Pal - byŏng - nan - da.

VIETNAM

VIETNAMESE

Family Life

The Vietnamese have their own communities. Within this community there are activities to preserve their own culture, customs and beliefs. The Vietnamese language is still the daily language.

The family is large and extended. The average size of the family is between 5-7 members with usually three generations living in the same household. There is a strong sense of unity among the family members. The Vietnamese culture emphasizes indirect, yet open, ways of revealing feelings.

The children have a great deal of respect for their parents. Children's roles are characterized by obedience. Siblings must get along with each other and the older children must yield to the younger ones and the younger ones must respect the older ones. Children live with the family until they marry no matter what age.

In the Vietnamese family the father makes most of the decisions with his wife's consent. If the father is absent the mother presides over the family and if both parents are gone the eldest son or daughter makes decisions and gives guidance in all domains, school, friends, marriage, recreation, etc.

Marriage usually takes place when young adults are in their early 20's. Divorce is permissible but not highly regarded.

Religion

Buddhism is the official state religion. The Vietnamese involve religion in their daily lives. Religious shrines are found in homes and by roadsides. The Vietnamese also practice a strongly felt cult of the dead, ancestor worship, veneration of souls of persons who were distinguished for outstanding humanity and a fear of souls that did evil during their lives.

Approximately 30% of the Vietnamese population are "Practicing Buddhist". Buddhists do not catechize children and there are no obligatory observation days; so most children and young adults are not as informative about Buddhism as their ancestors.

15% of Vietnamese are practicing Catholics. Priests of this faith are held in very high esteem.

50% of Vietnamese practice "Natural Religion" with Confucian influence.

3% of the population are "other" Christians.

Language and Communication

The official language of Vietnam is Vietnamese with three different regional dialects. Many different ethnic and linguistic minority groups reside in Vietnam. One group, the Montagnards, speak 20 languages. Many of

the 700,000 or more Chinese in South Vietnam speak Cantonese or other Chinese dialects. City dwellers speak French, English or both. Through the years, a number of Chinese and French words have been added to the Vietnamese vocabulary. In addition to these language groups, many of South Vietnam's populations are of Cambodian background and speak Khmer. (Exceptional Asian Children and Youth, p 15)

Education and Learning

Education is a primary concern of the Vietnamese parents. Parents encourage, motivate and expect their children to learn as much as possible. The belief is that education is the only way to secure a position in society with a better life. The Vietnamese concept of "Education" is the formation of a whole person not only, nor primarily, the knowledge of the sciences. This concept consists in this school idiom - "BEHAVIOR FIRST - LEARNING WILL FOLLOW".

Vietnamese children are brought up to take orders from their superiors. Praise is usually refused by saying it is not deserved. The teacher has a very highly respected position in the Vietnamese culture. This respect is carried on into the classroom as older persons are considered very knowledgeable and wise. There is however a lack of communication between teachers and parents. There is no parent-teacher association, parent conferences or meetings in their native land - an individual meeting with parents takes place only when behavior problems or learning problems arise. This past experience may influence current parent/teacher relations.

The Vietnamese Student - The Vietnamese student can be characterized by a shy, quiet demure person exhibiting little self confidence. This is often the result of their upbringing whereas children are also taught not to be outspoken or show off their knowledge.

Parents expect obedience from their children. It is important for teachers to realize that parents expect homework for their children. Also, it is expected that a child come home immediately after school hours, unless prior arrangements have been made for after school activities.

Parents highly esteem Teachers (the word "Teacher" is always capitalized). They address teachers by "Teacher" or "Master" and never call them by name Mr. or Mrs. It is important to realize that many Vietnamese families are not yet "Americanized" and the children need and look for Teacher guidance and support in learning the American Way of Life.

Basic Suggestions for Teachers:

1. Teachers should encourage Vietnamese parents to participate in parent-teacher conferences by visiting, sending letters or telephoning to explain the importance of their presence in these meetings. It might be helpful if teachers send the invitation written in the Vietnamese language. Translation services are provided by the Foreign Language Department or by Vietnamese sponsoring agencies and friends or by the bilingual teachers in the school system.

2. Teachers should be sensitive to their students' problems and needs. Most Vietnamese students respect their teachers as they do their parents. They need affection and moral support from their teachers. A visit, a lunch or even dinner together with a discussion about the student's needs or problems would be helpful.

3. Personal counseling is one of the most important tasks of the teachers. Vietnamese students need and respect their teachers' advice in selecting their fields of studies and even in solving their own personal problems.

4. Teachers should keep in mind that the Vietnamese are accustomed to doing things slowly and thoroughly, unlike the American way of life, in which everything has to be done quickly or within a certain time framework. Since Vietnamese students have a hard time adjusting to American time constraints, teachers should provide them with more time and opportunity to practice their developing technical and academic skills.

Important Dates and Customs

For Catholics: Christmas, Easter and the Feast Day of the Saint the person is named after at their Baptism.

For Buddhists: Buddha's Birthday and VU-LAN day

For All: Vietnamese New Years Day (usually takes place one month after American New Years Day). In 1987 it fell on February 17.

Tet is Vietnam's biggest celebration of the year. It corresponds to America's Christmas, New Year's, Thanksgiving, and Fourth of July combined. It is a family reunion, a spring festival, a national holiday, and everybody's birthday!

The three-day event announces the new lunar year and the beginning of spring. Like that of Easter, the date for Tet is based on the lunar calendar. It usually occurs in late January or early February. For the Vietnamese, it is a time of solemnity, gaiety, and hope. It is a time to pay homage to ancestors, visit family and friends, observe traditional taboos, and, of course, to celebrate. Tet also is the time to correct faults, forget past mistakes, pardon others for their offenses, and pay debts. To owe money during Tet is considered bad luck. It is a time to come to terms with the past, tidy up the present, and prepare for the future. A happy Tet is the augury for a good year.

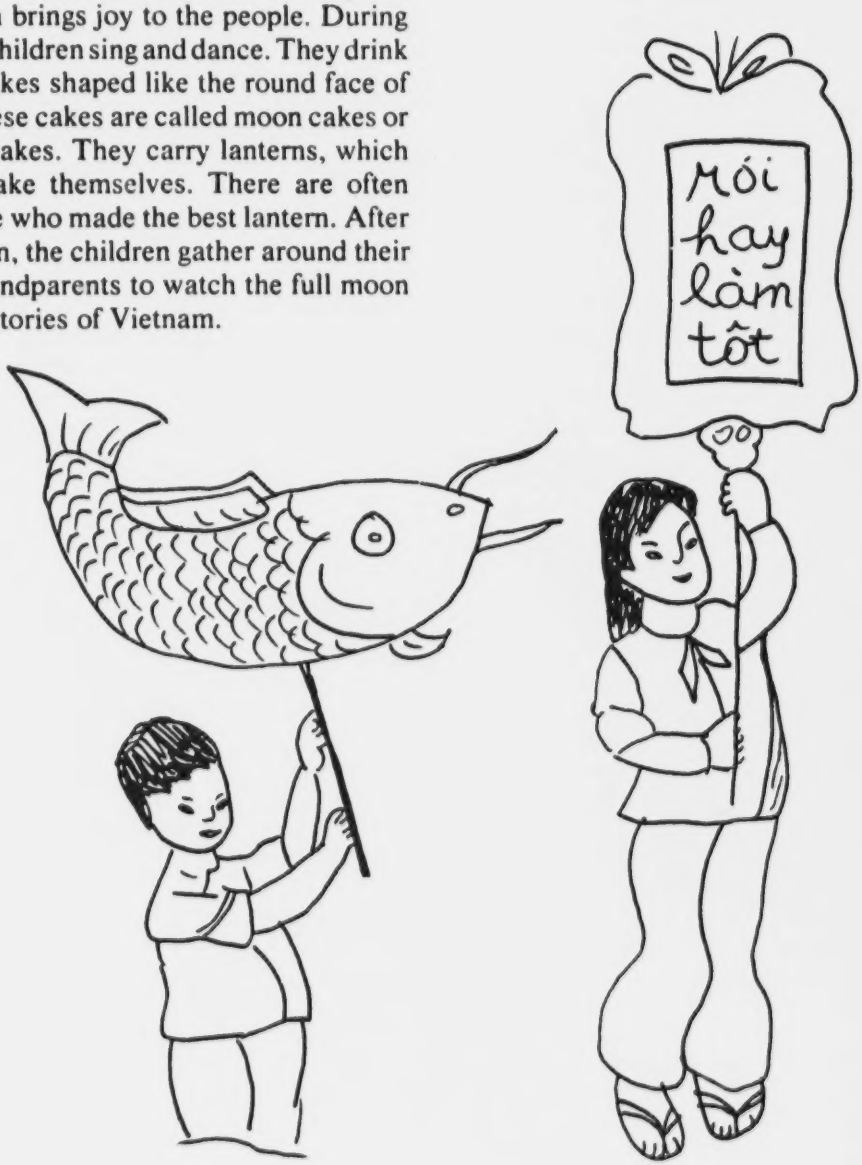
This is the time when the Vietnamese people look back on their past, enjoy the present, and look forward to the future. It is truly a comprehensive holiday, and all Vietnamese give it full observance.

Also, the Children's Festival "Autumn Festival" which falls on the 15th of Lunar August (Vietnamese and Chinese calendar) During the Children's Festival there are children carrying lanterns and dancing in costume throughout the streets.

FOR KIDS SAKE

MID-AUTUMN FESTIVAL
"TET TRUNG—THU"

The children in Vietnam celebrate the mid-autumn festival, a celebration of the full moon of the fifteenth day of the eight month of the lunar year. The full moon brings joy to the people. During the night, the children sing and dance. They drink tea and eat cakes shaped like the round face of the moon. These cakes are called moon cakes or mid-autumn cakes. They carry lanterns, which they often make themselves. There are often contests to see who made the best lantern. After the celebration, the children gather around their parents or grandparents to watch the full moon and listen to stories of Vietnam.



FOR KIDS SAKE

RECIPES

The Vietnamese people eat a lot of rice and vegetables with small pieces of shrimp, beef or other meats.

Rice Vietnamese style is made by adding onion, garlic, ketchup, soy sauce, carrots, and eggs to the rice.

Spring Rolls

Rice paper
Cabbage
Small pieces of meat (pork, shrimp, etc.)
Onion and/or other finely chopped vegetables

Soak rice paper until it is soft. Combine other ingredients. Put mixture in rice paper, fold and deep fry until lightly browned. Serve with soy sauce or a sauce of vinegar and carrot slivers.

Sweet Soup

5 C. water
1½ C. sugar
1 can green beans
⅓ C. coconut

Combine ingredients and bring to a boil. Serve hot.

VOCABULARY

one—*môt*
two—*hai*
three—*ba*
four—*bôn*
five—*năm*
six—*saú*
seven—*bâỹ*
eight—*tám*
nine—*chín*
ten—*mùòi*

VIETNAMESE PHRASES

ENGLISH	ENGLISH PRONUNCIATION OF VIETNAMESE
Hello	chow
Good-by	chow
We are friends	choong tahlah bahn
Thank you	cam uh-n
Please	muh-y

SONG OF THE VIETNAMESE CHILDREN

The children sing this song in a circle holding hands and skipping. They change directions after each line.

Cun nhau mua chung quant la cung nhau mua
vong quanh.
Cun nhau mua chung quant la ta cung nhau
mua deu.
Nam tay nhau, bat tay nhau ta cung vui
mua vui.
Nam tay nhau, bat tay nhau to cung nhau
mu a diw.

The children sing this song in a circle holding hands and skipping. They change directions after each line.

TEACHER'S CHECKLIST

1. Am I knowledgeable of and sensitive to the cultural backgrounds, values and traditions of the children?

2. Am I able to respect the children, their cultures and backgrounds, even if they are different from mine?

3. Have I provided the children with a classroom atmosphere and decor that recognizes and respects their cultures?

4. Am I cognizant of differences in learning styles, and do I try to present lessons accordingly?

5. Do I provide support by focusing on "good" behaviors rather than on "bad" behaviors?

6. Do I do my best to supplement the often inadequate or inappropriate curricular materials with culturally appropriate materials?

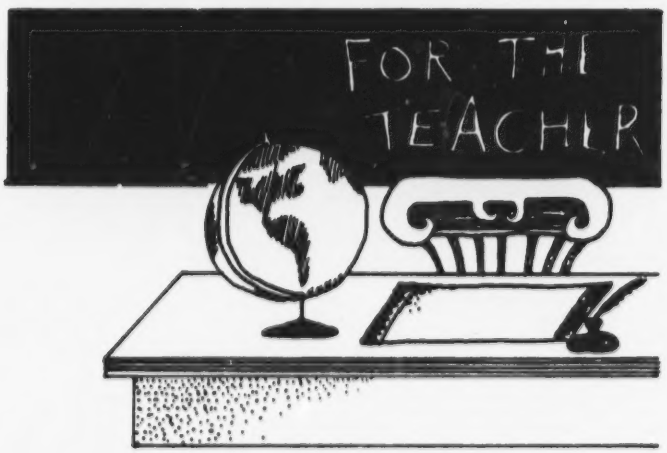
7. Have I been honest with the children and let them know when I don't understand something about their culture? Have I let the learning and teaching work both ways?

8. Do I invite the children to share their culture with others if they so choose?

9. Have I discarded stereotypes and supported each child's growth as an individual?

10. Have I made myself visible and available to the children, the parents, and the community, and have I made them welcome in the classroom?

11. Have I made an effort to relate to the children in a culturally acceptable manner?



ADMINISTRATOR'S CHECKLIST

1. Have I taken steps to insure that the staff are aware of the variety of cultures the children they teach represent?

2. Have I approached representative members of each culture and asked their assistance in providing for the cultural education of the staff?

3. Have I taken steps to "clean up" curricular materials and textbooks and to insure appropriate supplementary materials which are culturally specific?

4. Have I helped create an atmosphere where individual and cultural differences are appreciated and respected?

5. Have I provided staff the opportunity to dispel myths and fears they might have regarding various cultures (for example, making a tour of the reservation and tribal offices -- with permission, of course) -- mandatory for all teachers/staff?

6. Am I flexible enough to incorporate different teaching styles, methods of discipline, etc., as necessary, into the educational structure?

7. Have I opened the school to community members in an effort to involve them in the education of their children?

8. Am I receptive to the cultural differences reflected in feasts, ceremonies, and so on, and do I take these into consideration when planning the school calendar?

9. Have I provided an arena whereby cultural events and programs can occur on the school grounds?

10. Have I opened myself to the community members and any questions/ criticisms they may have? Have I made myself available and visible?

11. Have I made children, parents and community members welcome in <u>their</u> school?

Resources:

Education for Parents of Indian Children (EPICS)
Finding the Balance (VHS Videotape) Available through:
Wayne County Intermediate School District
Professional Resource Center
33500 Van Born Road
Wayne, MI 48184

The National Clearinghouse for Bilingual Education (NCBE)
800-647-0123 (7 AM - 7 PM M-F)
11501 Georgia Avenue, Suite 102
Wheaton, MD 20902

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